20: Koenig E-4 (no date) 1937 RD1 Ukraine RD1



people seize stones and with them beat their foreheads three times, saying: "Stone-head, stone-head, stone-head." This is supposed to make the head as hard as stone, i.e. immune to any ache.[75]

The evil spirits residing in natural phenomena can be a source of danger unless one takes the necessary precautions. When it thunders and lightens, one should avoid walking along the road, and should sit down somewhere at the side, because God is shooting at the fleeing Devil and his arrows may accidentally kill the wayfarer.[76] One should do the same in the case of a dust storm, for its indwelling Devil is likely to harm a Christian.[77] One can lessen the severity of a blizzard (*metylycia*), and cause it to subside, by throwing sharp edged sticks at the driving snow. Falling hail can also be rendered harmless by catching the first hailstones, chewing them, and spitting them on the ground; "the horns of the evil spirit are then chewed off," and the hail loses its harmfulness in that locality.[78]

## Part III

### *Healing by Magic*

Disease, like other calamities, is attributed by the people to evil spirits. It is the incessant activities of a multitude of supernatural beings, the people believe, that cause the many afflictions that befall the human body and soul.[79] Epidemic and fatal diseases are personified as supernatural women. The female personification of the plague, according to a popular story, once made a young peasant carry her on his shoulders. Wherever he went people began to die by the thousands. Finally he attempted to get rid of his dread burden by throwing himself into a river. It was he alone, however, who drowned; the plague, being light

[75] Kolessa, F. "Ludowy wiruwania na pidhirju," *Etnograficznyj Zbirnyk* (Lviw, 1898), v, 77.

[76] Kolberg, *Pokucie*, iii, 91.

[77] Kolessa, F. *op cit.*, v, 76.

[78] Kolberg, *Przemyskie*, p. 234.

[79] Kolberg, O. *Pokucie, Obraz Etnograficzny* (Kraków, 1882-89, 4 vols.), 160.